Seeking the Meaning of Global Citizenship: Selected Findings
From Case Study Research Within a Japanese University

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Abstract
This article reports findings from case study research on Soka University Japan (SUJ). It explores how SUJ addresses global citizenship education, as seen through the various lenses of its administrators, faculty, and students. Data generated from semi-structured interviews suggest that global citizenship identity is robustly cultivated at SUJ in the presence of a normative environment in which persons valued by the students endorse global citizenship, and in which global awareness is strongly promoted. A key element of SUJ's approach lies in its development of a broad-based understanding and ethos of global citizenship, where, in the words of one participant, 'Most students, faculty, and educators on campus are seeking the meaning of global citizenship'. The wholesale appreciation for a global citizenship perspective is likely a result of the unique ethos created at SUJ, which has been described as a 'culture of care'. The present research supports the development of global citizenship curricular and co-curricular strategies in higher education that teach and empower students to actively pursue the meaning of global citizenship in their everyday interactions with others. SUJ's example of creating a culture of caring for others would be well worth exploring for its transferability to other college and university campuses around the world.

Keywords: global citizenship, Soka education, culture of care

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Introduction

Global citizenship has chiefly emerged as an attractive construct for campaigners of worldwide peace movements, as well as for advocates of human rights, environmental sustainability, and social justice issues (Clifford & Montgomery, 2014). Although global citizenship has been addressed in academic environments since the 1950s, it has only been the subject of significant discussion over the past few decades (Snider, Reysen, & Katzarska-Miller, 2013). Current discourse on internationalization within the higher education sector has largely been fueled by pressures on colleges and universities to better prepare students for the effects of globalization (Blake, Pierce, Gibson, Reysen, & Katzarska-Miller, 2015). Stoner, Perry, Wadsworth, Stoner, and Tarrant (2014, p. 127) note that higher education has felt both internal and external demands to ensure students are able to 'think and act globally in order to effectively address political, social, economic, and environmental problems on a global scale'. Spencer-Oatey and Dauber (2015, p.9) observe that employers are now 'seeking/demanding/ expecting' their new employees to be 'globally skilled', also referred to as interculturally competent. As a result of these various pressures, higher education institutions are developing internationalization policies and programs to respond to the continued evolution of globalization (Hanson, 2010). A number of studies report that higher education has increasingly begun to realize the importance of engaging students in global citizenship curricula to be more globally informed, prepared, responsible, and competent (Ibrahim, 2005; Lorenzini, 2013; Shultz, 2007). In the current age, notwithstanding some of the recent populist movements toward adopting a more nationalist agenda (e.g., U.K. and U.S.A.), the value of global citizenship education has been trending upward.

Soka Education and Global Citizenship

Soka (value creating) education is a relatively new approach to humanistic education, largely unfamiliar outside of Japan, where it was developed in the early part of the 20th century by educators Tsunesaburo Makiguchi and Josei Toda. Soka education has been gradually gaining international attention through fairly recent scholarly research in a number of countries, such as the U.K., Italy, and U.S.A. (Gebert & Joffee, 2007). Daisaku Ikeda, chief architect of the modern-day interpretation of Makiguchi's vision for Soka education, as well as founder of a system of schools based on this concept, elucidates the purpose of Soka education in a manner that resonates with the ideals of global citizenship, 'The aim of Soka education is the happiness of oneself and others, as well as society as a whole, and peace for all humanity' (Ikeda, 2006, p. 341). Shiohara (2006) remarks that Soka education aims to nurture students who are qualified as global citizens. Gebert and George (2000) state that Soka education is based on the premise that one of education's chief purposes is to cultivate global-minded individuals who could be empathetically engaged with the world, while at the same time maintain their roots at the local community level.

The Soka Education school system operates primary to tertiary schools in Japan, kindergartens in Singapore, Malaysia, Hong Kong, Brazil and South Korea, a high school in Brazil, and a university in the U.S.A. My research involved a case study of S University in Japan (SUJ), exploring its approach to cultivating global citizenship identity and engagement. The focus of this article is to illuminate how the SUJ environment cultivates global citizenship, as well as to share how various constituents of the SUJ community conceptualize global citizenship.

Purpose of This Article

In examining Soka education's approach to global citizenship education (gce), the aim of this article is to contribute to the discourse on the value of gce, and to shed light on critical approaches in higher education for cultivating and actualizing global citizenship identity and engagement.

The article begins with an overview of how global citizenship is conceptualized in the research literature, followed by an account of the methodology used for my research study. This is followed by a brief description of SUJ, and an account of my research findings at the university as they pertain to the central focus of this article.

Conceptualizations of Global Citizenship

Global citizenship has been frequently associated with an understanding and appreciation for cultural diversity (Clifford & Montgomery, 2014; Hendershot & Sperandio, 2009; Karlberg, 2008; Nussbaum, 1997; Snider, Reysen, & Katzarska-Miller, 2013). Knowledge of other cultures, including participation in intercultural exchange, is seen as a critical element for identifying and actively engaging as a global citizen. Hendershot and Sperandio (2009) surveyed students from their university's Global Citizenship Program for perceptions of what it means to be a global citizen. Open-mindedness and acceptance of other cultures, as well as being tolerant and non-judgmental, were prominent themes expressed by the students. Nussbaum (1997, p. 68) believes that, 'Awareness of cultural difference is essential in order to promote the respect for another that is the essential under-pinning for dialogue'. A respectful attitude means to presume that value exists in all cultural contexts for finding meaning and identity in that culture (Haydon, 2006).

Global citizenship has also been identified with recognition of global inter-connectedness and shared bonds among human beings, as well as with our ecosystem (Ikeda, 2010; Khoo, 2011; Noddings, 2005; Obelleiro, 2012; Pallas, 2012; Sperandio, Grudzinski-Hall, & Stewart-Gambino, 2010). Schattle's (2008, p.39) study of 157 individuals who self-identified as global citizens indicates that responsible global citizenship, 'emphasize[s] both moral accountability and solidarity toward all life on the planet'. In advocating for a 'new humanism', Bokova (2010, p. 5) stresses, 'An accomplished human being is one who recognizes coexistence and equality with all others, however far away, and who strives to find a way to live with them'. In this regard, accomplished human beings share a common trait with global citizens, who in Noddings' (2005, p. 11) view, 'consider the effects of life in one locality on the lives and wellbeing of distant others'. Nussbaum (1997, p. 10) contends that an essential criterion for the cultivation of one's humanity is to appreciate that 'human beings [are] bound to all other human beings by ties of recognition and concern'.

Additionally, global citizenship has been linked to an increased awareness and belief in social justice and respect for human rights (Burgess, Reimer-Kirkham, & Astle, 2014; Gibson, Rimmington, & Landwehr-Brown, 2008; Martin, Smolen, Oswald, & Milam, 2012; Osler & Starkey, 2003; Pallas, 2012). Gibson et al. (2008) note that global citizenship entails responsibilities that, 'require an attitude of respect for the rights of others and actions that are just for all', while Karlberg (2008) believes that global citizenship can play a significant role in creating a more peaceful and just society.

Other research has reported on prosocial global citizenship practices such as altruism, empathy, and caring for the welfare of others outside one's cultural group (Burgess et al., 2014; Ikeda, 2006; Noddings, 2005; Nussbaum, 1997; Reysen & Katzarska-Miller, 2013a), as well as taking responsibility for the global impact of one's actions (Gibson et al., 2008; Obelleiro, 2012; Reysen & Katzarska-Miller, 2013b; Snider et al., 2013). Bourke, Bamber, and Lyons (2012) report on a meta-analysis study demonstrating that the strongest predictors of engaging in citizenship activities were one's levels of conscientiousness, empathy, and helpfulness. Brunell (2013) states that gce fosters a sense of moral responsibility for global issues and for those who suffer under the weight of these challenges. An important aspect of this felt responsibility is the development of a sense of empowerment to engage in activities to improve the lives of others most affected by global problems. Ikeda (2010, p. 112) reflects on an essential element of global citizenship as, 'The compassion to maintain an imaginative empathy that reaches beyond one's immediate surroundings and extends to those suffering in distant places'.

Lastly, the literature notes that knowledge and awareness of self in relation to others, as well as critical self-reflection, are important characteristics of global citizenship (Clifford & Montgomery, 2014; Hendershot & Sperandio, 2009; Nussbaum, 1997). Nussbaum (2007, p. 38), for example, comments on 'the capacity for Socratic self-criticism and critical thought about one's own traditions', as a crucial element for engaged citizenship in a pluralistic, democratic and globalized world. Lilley, Barker, and Harris (2015) conducted interviews with 26 higher education experts located in Australia and the European Union for the purpose of exploring how universities address ethical thinking and global citizenship. By analyzing themes from the interviews, the authors developed a profile of a global citizen mindset, which includes transformative thinking, imagining other perspectives, reflexivity in questioning assumptions, thinking as the 'other', and engaging in critical and ethical thinking.

In summarizing conceptualizations of global citizenship, it is most typically understood as an orientation toward an appreciation for the worldwide inter-connection between human beings and with the environment, a respect for cultural diversity and human rights, a commitment to global social justice, a sensitivity to the suffering of people around the world, an ability to see the world as others see it, and a felt duty to take responsibility for one's own actions and on behalf of others. Most of these portrayals of global citizenship are tidily encapsulated in Reysen & Katzarska-Miller's (2013b, p. 860) definition of global citizenship as, 'Awareness, caring, and embracing cultural diversity while promoting social justice and sustainability, coupled with a sense of responsibility to act'. Schattle (2008) also recognizes awareness and responsibility as key aspects of global citizenship, however, he adds that participation is a critical element within his troika of interconnected components of global citizenship. Morais and Ogden (2011) identify social responsibility, global competence and global civic engagement as three dimensions of global citizenship that are consistently mentioned in the academic literature.

Research Methodology

Method

The research findings reported in this article emanate from semi-structured interviews that I conducted with SUJ administrators, faculty members and students (current and alumni). The interview questions were aimed at generating perceptions about, and experiences with,

SUJ's global citizenship education policies and practices, as well as exploring the participants' understanding and personal experiences of global citizenship. A thematic analysis of the interview data was undertaken using Attride-Stirling's (2001) thematic network technique.

Participants

A fairly diverse participant group from the SUJ community was recruited that included a total of administrators (n=4), faculty (n=5), students (n=5), and alumni (n=5) affiliated with ten different university departments (undergraduate faculties of Education, International Liberal Arts, Law, Economics, and Letters; graduate schools of Teacher Education, Economics, Letters, and Engineering; and Soka Women's College). The largest academic discipline represented was education, with 53% of the participants identifying as administrators, teachers, current students, or alumni from the undergraduate education faculty or graduate school of education.

Ten of the interviewees were male (53%) and nine interviewees were female (47%). In terms of longevity of employment experience, the mean length of time that the nine administrator and faculty participants had been working at SUJ was 14.1 years (SD = 10.6), with a range from 2.5 to 33 years. Three faculty members and one administrator were also alumni of SUJ. The mean number of years since graduation for all nine participants who identified as SUJ alumni was 21.7 years (SD =12.4), with a range from 2 to 40 years (including two alumni from SUJ's first graduating class). Importantly, the participants' graduation years from SUJ were from all five decades since the founding of the university in 1971, allowing for varied perspectives and experiences over the entire lifespan of the university.

Current students studying at SUJ who participated in the interviews were either at the sophomore (3rd), senior (4th), or graduate (PhD) level, and studying in one of three different faculty departments. One of the senior students was also completing SUJ's concurrent Global Citizenship Program.

Soka University Japan

Makiguchi and Toda's joint vision for establishing a 'value creating' university became a reality in 1971, when Toda's successor, Daisaku Ikeda founded Soka University Japan (SUJ), a private university located in Hachioji, on the outskirts of Tokyo. Three years earlier Ikeda had established a junior and senior high school in Tokyo, the first educational institutions based on the principles of value creation. Ikeda (2010, p. 246) states that what ultimately defines value (after Makiguchi's Theory of Value), 'is whether something adds to or detracts from, advances or hinders, the human condition'. Subsequent to the founding of SUJ, Ikeda established a women's junior college and a network of kindergarten, elementary, junior and senior high schools throughout Japan, as well as schools ranging from kindergarten to university in six other countries. Together, these institutions constitute the network of schools known as the Soka Educational system. Ikeda's speech delivered at SUJ's third commencement ceremony in 1973 highlights the principal objective of the university (Ikeda, 2006, p. 27)

> The name of this institution—Soka University—means a university for the creation of value. This in turn means that the basic aim of our university must be to create the kind

of value needed by society for it to become a more healthful and wholesome place. This is the kind of value that must be offered—or returned—to society. Consequently, all students here should cultivate their creative abilities in the effort to provide a rich vision for the future and contribute in a meaningful way to society.

Japan's Ministry of Education, Culture, Science, Sports and Technology (MEXT, 2016) reports that there are a total of 779 universities in Japan, of which three in every four (78%), like SUJ, are privately operated. SUJ currently houses eight undergraduate faculties (economics, business administration, law, letters, education, science and engineering, nursing, and international liberal arts) and four graduate schools (economics, law, letters, and engineering). Within the graduate studies departments a number of specialized majors are available in such areas as education, humanities, and international language education. As of 2016, SUJ's total annual enrolment was nearing 8,000 students. Since its inception, SUJ has seen over 50,000 students graduate from its various academic programs.

Recognizing the university's longstanding commitment to global learning, MEXT (2014) designated SUJ a 'Top Global University', along with 36 other universities. Selected schools are part of the Japanese government's strategy to fund world-class and innovative universities that advance the internationalization of Japanese society. SUJ's plan under this initiative is entitled, 'Global Initiative for Humanistic Education: Fostering Global Citizens for Building Peace and Sustainable Prosperity'. The project's strategy includes the internationalization of institutional governance and faculty, programs in study abroad and academic exchange, global learning, and the establishment of a center to promote internationalization in education and research, which includes the launch of graduate programs in peace and global citizenship studies (Soka University, 2016c). As of 2016, SUJ sends 12% of its students on study abroad annually, has exchange agreements with 181 universities in 54 countries, and welcomes 500 international students from 49 different countries (Soka University, 2016a).

Although the majority of its studies are conducted in the Japanese language, the university recently established the Faculty of International Liberal Arts (FILA), as well as a specialized program within the Faculty of Economics. Both initiatives were purposely developed for international students wishing to earn a bachelor's degree while taking coursework in the English language. FILA's mission appropriately reflects Soka education's commitment to global learning and engendering global competencies within its students, as its aim is to 'develop and educate global leaders with interdisciplinary perspectives and cross-cultural capabilities that will contribute to the prosperity of nations' (Soka University Faculty of International…, n.d., 'Mission statement'). An additional initiative of SUJ that is directly related to the ideals of global citizenship is the Global Program to Develop Human Resources, which runs conjointly within each of the faculties of economics, letters, and law. As well, within the purview of this initiative, the Global Citizenship Program offers an undergraduate degree that 'goes beyond the traditional scope of higher education by developing individuals with outstanding leadership skills who will lead contributive lives for the peace and betterment of society and the world' (Soka University, 2016b, 'Global program to develop…').

Findings

In this section I report on the interview participants' conceptualizations of global citizenship, and their various perceptions of SUJ's cultivation of global citizenship. Verbatim interview

responses are used throughout. The following abbreviations are assigned to all participant's quotes to identify the participants' key affiliation within the SUJ community: Adm = senior administrator; Fac = faculty; Alu = alumni; Stu = current student. The number appearing after the abbreviation identifies the specific interview participant (e.g., Adm1 is the 1st participant in a senior administrator position at SUJ).

A dominant theme that emerged from the interviews ostensibly identified the Soka University ethos as one that strongly cultivates a global citizenship identity. The SUJ educational experience was seen as providing multiple opportunities to understand the meaning of global citizenship. As a collective, the participants offered a number of perspectives on global citizenship that are universally referenced in the research literature, such as a feeling of interconnectivity with others around the world (Khoo, 2011), having empathy for others and caring for their wellbeing (Brunell, 2013), understanding and appreciating diversity (Ikeda, 2010), and being tolerant of difference (Nussbaum, 1997). On the whole, I was impressed with the participants' level of understanding of global citizenship, and in particular the degree of concurrence with conceptualizations in the academic literature. For example, the following comments by two senior administrators capture a number of important elements that are commonly understood to represent the notion of global citizenship,

> *I think it's [global citizenship] the desire to want to learn about diverse people, culture, ethnicity, history. Next, I think it's the aspect of being able to appreciate and respect those differences. Next, I would think, a certain sense of responsibility about understanding the global consequences of one's actions, such as in the environment ... and then, the empathy part. The desire to want to create a world that is more peaceful, more tolerant of differences, and more respectful of diversity. All of those things, I feel, are part of what we would say is global citizenship.* (Adm2)
> *A point that I'll be making in my class today is that the world, the globe, is a system, and global citizens, global leaders, understand that we are interconnected.* (Adm4)

While it might be expected that SUJ administrators and faculty would be fairly knowledgeable about global citizenship, given their respective positions and qualifications, students and alumni also expressed a sharp understanding of this concept, as noted from the following reflections,

> *I think that [global citizenship] requires the quality of embracing all humanity and understanding any suffering that is happening around the world.* (Stu3)
> *I think global citizenship is a choice that we can make or an opportunity that we, each human being have, where we can think about issues around the world or issues around ourselves as our own issues and problems.* (Alu2)

One possible explanation for this uniform understanding of global citizenship across the campus is that SUJ appears to be a learning environment that was specifically created for fostering global citizens. One of the participants referred to a series of speeches delivered in 1996 by the university's founder, Ikeda. In one particular speech entitled, *Education Toward Global Citizenship*, which parenthetically, was referenced by almost half of the interviewees, Ikeda (2010, p.116) remarks, 'The work of fostering global citizens…is a vital project in which we all are participants and for which we all share responsibility'. This bond of shared responsibility was quite evident with each person I interviewed, and was often expressed in prideful ways,

My understanding is that while there are quite a few higher education institutions in Japan that are far ahead of Soka University in terms of policy and practice level, Soka [University] is somehow special in creating a climate for promoting global citizenship. (Fac1)

Another faculty member reflected on the holistic nature of the university's ethos of cultivating global citizenship reflexivity,

It has always been difficult for me to find how the institution as a whole promotes or helps students develop these [global citizenship] prosocial values and behaviours. My conclusion is that it's an ethos… Everybody, not everybody, but most all students, faculty, and educators on campus are kind of seeking the meaning of global citizenship… So when you're walking around on campus, and you bump into people, or you pass somebody in the hallway, or you have to go talk to an office administrator, or you need to go talk to a professor, there seems to be this kind of broader viewpoint of why we're here on campus. (Fac5)

Providing opportunities for self-reflection and perspectives shifting have been noted as critical aspects of global citizenship education (Clifford & Montgomery, 2014; Stoner, Tarrant, Perry, Stoner, Wearing, & Lyons, 2014). As reflected in the following participant's comment, SUJ provides many educational opportunities for students to not only contemplate the meaning of global citizenship, but to also think about possibilities for active engagement as a global citizen,

Soka University provides us with a lot of opportunities to think about global citizenship, I'm sure. I really think that S University students are required to think and act on how well we can put these things into practice. (Stu3)

Judging from the perspectives of the participants I interviewed at SUJ, it is evident that global citizenship is a widely well-understood concept at the university. This development likely stems from the multiple curricular and co-curricular activities afforded at the university to study global citizenship, as suggested above by Stu3. This is not so unusual at institutions of higher education that focus on global learning. However, one component of SUJ's ethos that I did find uniquely salient in its cultivation of global citizenship is its 'culture of care', which ubiquitously permeates the campus environment. This culture appears to be related to the 'kohai-senpai' (senior-junior) relationship, which is a deeply rooted socio-cultural tradition in Japanese society that is largely based on age (Takahashi, 2014). One administrator described the caring connection at SUJ in this manner,

There is a very strong culture here on campus, a student culture of care [that] is palpable. It's older students caring and providing for younger students. That culture of care amongst students is, I think, a force to be reckoned with, that does not exist, I think, in this same fashion in other campuses…. It's present between faculty and students, but it's striking amongst students. Very, very strong bond amongst students, and it's about care. (Adm4)

While this type of social relationship is not necessarily unique to the SUJ milieu, a number of participants commented on its distinctiveness at their campus. For example, an administrator gave her view of the senior-junior relationship dynamic, positing how its sustainability over generations of students is related to global citizenship,

I also think that the communication that goes on between senior students and junior students is very strong here at Soka University. Why does that happen? That's also linked with global citizenship and empathy, because the senior students feel that what they gained through their university life they would like to share with the junior students. When junior students receive that kind of generosity, that kind of treatment, I notice that it is passed on from one generation to the next. It sounds so simplistic, but I have to say I've witnessed it myself over these 17 years, and it's the notion that when someone has gone out of their way and supported you, and helped you, and given information, or when you're having problems and have worked on it with you, there is so much appreciation. You experience that yourself, you're on the receiving end, so a lot of our students begin to say, 'I received so much, I want to be able to give'. That happens a lot. (Adm2)

An alumnus provided a personal example of this dynamic in action. He spoke of his experience as a young international student who could not speak Japanese when he first entered SUJ. At that time learning the Japanese language was a requisite to continuing one's studies at the university. Despite trying many learning strategies on his own, he could not grasp the language. His struggles did not go unnoticed by a fellow student, and soon a large number of students self-initiated a study group to help him overcome his language learning challenges. Here is a portion of this alumni's narrative of his experience, illustrating the culture of care that has pervaded the university for decades since its founding,

We would go to the cafeteria and they would teach me what had happened in the class. They would show their notes to me because I couldn't take notes. They kept encouraging me. That is how I learned Japanese. If I went to another university, I think I would have stopped, but because it was Soka University, in that environment where people really cared about each other, I was able to learn Japanese. So, I won't forget that. I shouldn't forget that. (Alu5)

The caring aspect of the SUJ community also extends to the teacher-student relationship, and again, seems to be connected to the institution's intentional cultivation of global citizenship, as explained by this faculty member,

I think that Soka University promotes global citizenship, or I try to promote global citizenship as an instructor, by cherishing each student. The university has a great policy where students come first. As an institution, I think, the university tries very hard to promote cherishing and caring for the [students'] wellbeing—not just teaching and scholarship—but definitely cherishing each student as an individual. (Fac5)

A final example that demonstrates the SUJ culture of caring comes from a student enrolled in SUJ's Global Citizenship Program (GCP), who expressed gratitude for the care provided by the teachers in this program,

I got many influences from especially the teachers of the GCP program. I think they are global citizens. They have not only the skills to teach, but also they really try to support us, try to foster us, try to help us. Even though they have a lot of work, a lot to do, and they don't have much time, they don't hesitate to spend time with us to support us. They think globally, they think from many perspectives, and they are really passionate to help people. (Stu1)

To conclude, for the most part, reflections from the interview participants indicate that SUJ robustly cultivates a global citizenship normative environment and promotes global awareness. Normative environment refers to the influential effects of the beliefs and behaviours of people we encounter and value in our everyday lives. Global awareness refers to knowledge of global issues and one's interconnectedness with others (Reysen & Katzarska-Miller, 2013a). Past research has shown that the degree to which global awareness is supported within one's normative environment greatly impacts the strength of one's identity as a global citizen (Reysen & Katzarska-Miller, 2013b). To the extent that a global citizenship ethos is infused within one's educational environment, and others within that environment endorse global citizenship ideals, one can expect to find a higher degree of identification with global citizenship (Reysen & Katzarska-Miller, 2013a). Additional aspects of my research with SUJ, to be explored in future publications, suggest that SUJ students strongly identify as global citizens; a perspective that evolves during the course of their studies at the university, and is sustained well into their alumni years.

Discussion

As modern globalization has rendered the world an increasingly interrelated society, the notion of global citizenship has resurfaced as a progressive contemporary response for navigating the impact of greater global interdependence (Sherman, 2016). It is well documented in the research literature that over the past few decades globalization has impacted higher education policy and curricula worldwide, with an increased focus on new internationalization agendas and activities (Hanson, 2010; Khoo, 2011; Maringe, 2012). Strategies and ensuing curricula are being explored that address the needs of students to be better prepared for living and working in a world in which global awareness, and perhaps even global identity, are requisites for success.

Reysen and Katzarska-Miller (2013b) propose that one's environmental context and global awareness are key determinants to one's identification as a global citizen, and that a university's culture of supporting global citizenship values, for example, can influence student global citizen identity and subsequent endorsement of related prosocial values and behaviours. Furthermore, Reysen, Larey, and Katzarska-Miller (2012) suggest that college curriculum infused with concepts related to global citizenship contributes to greater global awareness, global citizenship identification, and endorsement of prosocial values. The participants interviewed for my study uniformly demonstrated an understanding of global citizenship consistent with its conceptualization in the research literature. This wholesale appreciation for the global citizenship perspective is likely a result of the unique ethos developed at SUJ, which has been described as a 'culture of care'. SUJ's culture of care creates a platform for the university's administration, faculty, staff, and students to continually think about how to foster global citizenship. A key element of SUJ's approach is that it has created a broad-based ethos of global citizenship, where, in the words of one participant, 'Most students, faculty, and educators on campus are seeking the meaning of global citizenship'.

The findings from my research, as reported in this article, have potential implications for the implementation of programs in higher education that focus on global interconnectedness; that wish to better prepare students for effective cross-cultural interactions and understanding (Blake et al., 2015; Reysen & Katzarska-Miller, 2013c); and that seek to develop, 'the knowledge, skills, values and attitudes learners need for securing a world which is more just, peaceful, tolerant, inclusive, secure and sustainable'

(Wintersteiner, Grobbauer, Diendorfer, & Reitmair-Juárez, 2015). Soka University Japan, provides an educational model for fostering individuals who are likely to engender global citizenship ideals, endorse and engage in prosocial values and behaviours, and who are therefore, presumably, well prepared for the challenges of an increasingly interconnected world. Various components of SUJ would be worth exploring for their value in potentially strengthening higher education curricular and co-curricular activities aimed at cultivating global citizenship.

Conclusion

This article explored perceptions of global citizenship by constituents of a Japanese university community. The research findings suggest that global citizenship identity is robustly cultivated at Soka University Japan in the presence of a normative environment in which persons valued by the students endorse global citizenship, and in which global awareness is strongly promoted. In its clarion call to transform the way that formal education is universally delivered, the Global Education First Initiative (United Nations Secretary-General, 2012) lists fostering global citizenship as one of its top priorities. The report recognizes that many of the important values intrinsic to global citizenship (e.g., peace, cultural diversity, justice) are not frequently cultivated within schools around the world, and in some jurisdictions, in fact, the opposite occurs (e.g., reinforcing social inequality, tolerating violence). Ndura (2007) contends that colleges and universities should work to prepare and empower citizens to produce positive social change. The present research supports the development of global citizenship curricular and co-curricular strategies in higher education that teach and empower students to actively pursue the meaning of global citizenship in their everyday interactions with others. SUJ's example of creating a culture of caring for others would be well worth exploring for its transferability to other college and university campuses around the world.

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